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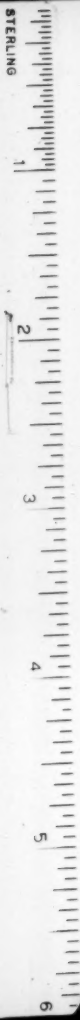
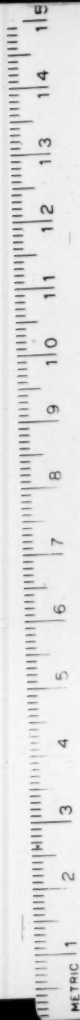
FROM THE BEQUEST OF
JOHN HARVEY TREAT
OF LAWRENCE, MASS.
CLASS OF 1862

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A Free-VVill Offering,
OR,
A Pillar of Praise,

With a thankfull remem-
brance for the receipt of mercies,
in a long voyage, and happy
arrivall.

First Preached in *Fen-Church*,
the 7 of *September*, 1634. now
published by the Author,

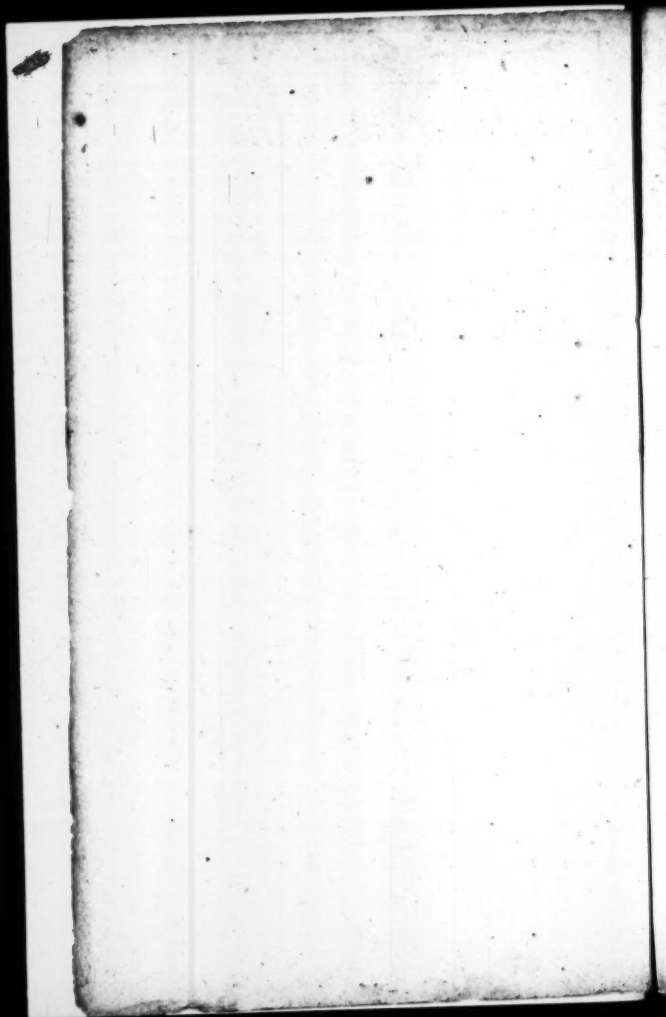
SAMVEL HINDE.

Exod. 17. 14.

*Write this for a memoriall in a
Booke, and rehearse it in the eares of
Ioshua.*

LONDON,

Printed by THOMAS HARPER.
1634.





TO
THE RIGHT
WORSHIPFULL

Sir
WILLIAM COURTEN
Knight,

The Author dedicates both him-
selfe, and labours.

SIR,

I*F I were a Iudge
instead of a Coun-
cellour, it should
be my charge in-
stead of my advice,
to charge them that are rich in this
world, that they trust not in un-*

A 2

certaine

1. Tim. 6.
17.

The Epistle

certaine riches, but in the living God. Nor could such a charge concerne any (for ought I know) more, than your selfe, on whom the God of blessing hath heap't such affluence and abundance, as if both Sea and Land, the Christian and the heathen world had conspired to empty themselves into your coffers and ware-houses.

Luk. 12.
48.

Gen. 43.
34.

Lu. 19. 10.

He said it that will maintaine it, To whom much is given, of them much shall be required: Your engagements to the God of Heaven are neither common, nor ordinary, but as if singled out for blessings, you have received a Benjamins portion above many others of your brethren.

I know: the world knows, that you hide not these talents in a napkin, thousands are bettered by their improvement, your employment.

The following Manuell or Enchiridion

Dedicatory.

chiridion, will onely advertise you (not as if you wanted better discipline) that amongst all other your transactions and transmutations, you, returne to the Caesar of heaven his tributary due of praise and thankfulnessse, from whose liberall hand you have received such ample testifications of favour and beneficence.

This Pyramis of praise, this new erected pillar serves for no other end, but like the Statues of Mercury, to direct every traveller and voyager, or any else that are capable of mercies, to the wayes of thankfulnessse, and to divert them from the paths of that Satanicall sinne, ingratitude: What was once planted in your eares, is now presented to your eyes, favour it with acceptance, reade it with diligence, follow it with conscience, and the God of mercy give unto you what

A 3 blessings

Statue
Mercurii
in compelis
& trivis,
que certis
indiciis per-
plexo viato-
ri, iter o-
stendebant
Aul. Gel.

The Epistle

blessings the booke can containe, or
the Author wish, for this life or for
a better.

It was no dishonour to the great
Peere and Lord of Syriah, Naa-
man, that he listened to the advice
of his servants.

Rich Croesus disdained not to
receive a debt from poore Irus. Ac-
cept you also of this my Free-will
Offering, which, together with my
selfe, is justly devoted to your pro-
tection and patronage. I was con-
ceived in the wombe of the vast
Ocean, tis my First-borne, which I
can father on none but your selfe,
from whose influenec next under
God, I received what I have, or can
present unto you.

The injury were too publicke if I
should be too tedious, Cum tot su-
stineas, ac tanta negotia solus, in
publica commoda peccem si lon-
go sermone morer tua tempora,
&c.

In

2. King. 5.
13.

Solvit inaps
ditis Creso
quod debuit
Irus. Owen.
Spigr. lib.
nn. ep. 62.

Horat.

Dedictory.

*In brieft then I commit this to
you, and you to God, wishing what
happinesse or honour you do or can
wish unto your selfe, or successfull
progenie, health to your person,
blessing to your endeavours, suc-
cesse to your enterprises, securitie
to your body, salvation to your
soule. So prayes he that doth prof-
fer and promise obedience to your
laudable*

Commands and
injunctions,

SAMUEL HINDE.

The Author to the Reader.



Reader, in the perusall
of the following
leaves, thou shalt
have some tryall both
of thy patience and judgement.
My absence from the Presse, with
some delinquency of the transcriber,
occasioned divers errours,
which either thy judgement may
rectifie, or thy patience dispence
with. I endeavoured to purge it
from some, which thou shalt finde
amended in the closure of the
booke. Let thy ayme be directed
to the matter, not the words, 'twill
bring God most honour, thy selfe
most benefit.

*Thy faithfull friend
and Monitor,*

S. H.

A
PILLAR OF
PRAISE.

PSAL. 127.

23 *They that goe downe to the
Sea in ships, and doe their busi-
nesse in great waters,*

24 *These men see the workes of
the Lord, and his wonders in the
deepe, &c.*

30 *Then are they glad,
because they be at rest, and so hee
bringeth them to the haven where
they would be.*


Text.

31 *Oh that men would therefore
praise the Lord for his goodnesse,
and declare the wonders that hee
doth for the children of men.*

B

The



He sonne of *Iesse*,
and sweet singer of
Israel in the gene-
rall parts of this
Psalme, summons
up divers sorts of debtors to the
King of heauen to discharge their
obligations, and make their ap-
pearance in the Courts of the
King of glory, there to pay their
vowes and his dues of praise and
thankfulnesse. Neither doth the
Prophets summons concerne a
few, or is the tribute of our hea-
uenly *Cesar* to bee leuied of the
remnants and out-casts of *Israel*,
both are as large as the taxation
of *Augustus*, wherein all the
world was taxed. None that's
cloath'd with humane flesh can
free themselves from these obliga-
tions, except they can shuffle
themselves out of the number of
Prince

Luke 2.5

Prince or people, travellers by Land, voyagers by Sea, be they Sea men or Land men, Sicke men or Sound men, Free men or Bond-slaves, Rich or Poore : Let their persons be whom they will, their qualifications how they will, their conditions what they will, all are here wished and warned, sent for and summoned to praise the Lord for his goodnesse, and to declare the wonders that he, &c.

But in these particular verses of this Psalm which I have singled out from the rest, like a Deere from the Heard : the Prophet of God, and the God of Prophets, addresse themselves to such one-ly as goe downe into the Sea in ships, and doe their businesse in great waters. Those painefull voyagers as compasse their livings and your livings in the fearefull floods, and are daily

Verse 23.

B 2

specta-

spectators of his works and wonders in the deepe, being brought to the haven where they would be, are here excited to testifie their thankfulnesse, by the performance of a double duty, to praise the Lord for his goodnesse, and declare the wonders that hee doth for the children of men:

This is the Prophets wish, and Sea mans obligation; *O that men would therefore praise the Lord, &c.*

Brethren and beloved in the Lord, I cannot exclude my selfe from the number of such whose obligations are infinite to the God of heaven for his favourable protection both by sea and land. I dare not like those unthankfull Lepers, smother the mercy of an omnipotent God and beneficent Saviour, either in silence or ingratitude. Let those other Lepers of

Luk 17.17

Sama-

Samaria should rise up in judgement against mee, who said amongst themselves; *This is a day of good tidings, wee doe not well to hold our peace; If we tarry till the morning light, some mischief will befall us; now therefore come that wee may goe and tell the Kings household.*

2 King 7.9

It were a piece of impardonable sacriledge to monopolize or ingrosse the divine Elixar of my Masters and my Makers mercies and miracles, workes and wonders, that I have had experience of in forraigne and farre distant Climats, Counties, Kingdomes, Islands, Provinces, Nations, People, Languages: Since then that God the Father requires no more of me than God the Sonne did of the dispossessed Demoniacke, *Mark. 5. 19. Goe and tell what great things the Lord hath done*

Mark. x.
17. 34.

for thee. I were unworthy of my tongue if I should not speake to you, of your eares if you should not heare what shall be delivered. May the God of heaven therefore open my lips, and my mouth shall shew forth his praise, say *Ephphata* to your eares, and they shall be opened for the wonders of the King of glory to enter in.

In these words that I have read, and you have heard, there is an exact mixture and accurate composure of Dangers, Mercies, and Duties; these three are woven and platted in the Text, and are the three Tabernacles of my meditation: here I build one for God, another for you, a third for my selfe, and such else as it doth concerne. Here is dangers of such as goe downe into the deepe, Mercies of him that made the Sea and all that therein is, Duties for
such

such as have received these mercies, and escaped these dangers, and are brought to the haven where they would be. Heaven, earth, and waters rowle and tumble up the billowes of the Text, the woofe and warpe whereof is spun both of course and fine threed. It would require the skill of *Iarib* and *Elnathan*, men of understanding; the hand and loome of some *Aboliab* and *Bezaleel*, to make it fit worke for the Tabernacle of the Lord, for the Temple of God, which Temple yee are; that while you heare of these dangers, ye may be brought to feare and awfulnesse: of these mercies, yee may be drawne to practise thankfulnessse, of these duties ye may be wooed to service and obedience.

It wants not what skill I could bestow upon it according to my

Ezra 8, 16.
Exod. 36, 1
1 Cor 3, 16

talant and ability, and my time and present opportunity, of which I may say as *Philip* of the five loaves and two fishes, *ἀλλὰ τὰ πάντα τί δύνεις ποσούτοις*, Alas, what are these amongst so many. Alas, what are these my meditations, these water-works, not able to expresse the shadows of that divine Majestie they do adore, and to which they are dedicated. Yet they should be seasonable, they have crossed many brinish billows and waves of salt water, and to you they should be acceptable. For as amongst you I preached my *Vale* and long farewell, so now by divine providence am I brought againe once more upon this holy mount, to salute you with my *primum salve*, first salutation: what you can conceive not to be seasonable in regard of your time and meeting. You may
freely

The Communion
day.

freely correct it, t'will shew part of your judgement, which I conceive to be suitable in respect of my time and arrivall, you may favourably accept it as part of my love. Incline therefore your cares to the tenor of the following Embassie, the arrant is Gods, the task is mine, the use is yours.

Let your pious acceptance and patient attention, be as Midwives to assist me in the delivery of these three dangers, mercies, duties, that struggle in the wombe of my text, like the quarrelling twinnes that descended from the loynes of *Isaac* from the bowels of *Rebeckah*. The rough and hairie *Esau* comes first to view. He first speake of the dangers, referring the other as the Bridegroom did his best wine untill the last.

They that go downe into the sea expose themselves unto a danger,

Gen. 25, 22

Ioh. 2. 9.

Danger
threefold.

ger, that like the mace of *Neptune* is three-forked. All voyagers are lyable to a triple danger, of the Sea, of the enemies in the Sea, of the enemies on the shore after their arrivall.

Gen. 8. 8.

In any or all these three Kindes was there never more danger than now since *Noahs* Dove was pilot unto *Noahs* Arke, or since *Saturne* the King of *Greete* did first finde out the Art of *Navigation*. The way of a ship in the Sea is one of those foure things that prou'd a paradox to puzzle and *non-plus* the wise and great King *Solomon*, and thousands more since his dissolution.

Pro. 30. 9.

Psalme
108. 1.

He that commits himselfe to the custody of a threecincht plank (for there's no more betweene death and us) had need to say with *David*, *My heart is ready, O Lord, my heart is ready*: He had need

need to be ready for prosperitie,
ready for adversity, ready for li-
bertie, ready for slavery, ready
for the stormes, tempests of ven-
geance, ready for the calmes and
favourable aire of mercy. He must
look to be a sharer in the first, he
may hope to be partaker of the
last.

Phil 4.11.

They that go downe into the
deepe shall see a Sea whose bil-
lows bellow, whose surges swell,
raging with tempests, roaring
with whirlwinds, and be at once
terrified with fearefull thunder-
claps, dazled with terrible lighte-
nings, amazed with ayerie fires
and apparitions, astonished with
eruptions and evaporations from
the furnaces of heaven, with the
clouds, those bottles of heaven,
that sometimes emptie them-
selues in such violence as if they
threatned another deluge. With
those

Plutarch.
Cber.

those windes that come from the treasuries and hollow concaves of the earth, which as is let loose for vengeance, like some accursed bandogge, are more fierce for former cohibitions: These, besides many other sad apparences, are they lyable to, that go downe into the deepe, which oftentimes affright them worse then the ghost of *Brutus* did him in his dismall and nocturnall vision. Now such as are humbled with these judgments, amazed with these wonders, astonished with these terrors, affrighted with these apparitions, can never disrellish the offers of mercy in such deliverances, they cannot but praise the Lord for his goodnesse, and declare his wonders that he doth for the children of men.

I lived to see which now I live
to declare and memorate, all the
four

four elements in a combustion,
uproare and confusion, as if they
had beene to have beene reduced
to their former chaos.

*Frigida pugnabant calidis, bu-
mentia siccis,
Mollia cum duris, sine pondere
habentia pondus.*

Having passed the dangerous
and strait gulph of the danger,

*Incidit in Scyllam qui vult vi-
tare Charybdim:*

Not farre distant from the *Tri-
nacrian* or *Sicilian* shore we say-
led neare an Island that burnes
like mount *Sinai*, yet not consu-
med with those blasts of fire,
which proceed from Mines of
brimstone by which they are nou-
rished. The terrible and sulphu-
rious flames do pierce the ayre a-
bove, that in the day time it
seemes to be covered with smoke,
in the night with fire. The ayrie
and

Pl. 118 17

Ovid. lib. 1:
Met.

Ovid. in
Loc.

Earth.

Fire.

Ayre

Water:

Ovid. de
Pont:

Psa. 81.5.

and tempestuous windes above,
enraged the billows and surges
of the Sea below, that as said the
Poet:

*Iam iam tacturos sidera summa
putes.*

So said the Prophet, so say I, some-
times we were lifted up to the
heavens, and sometimes cast
downe againe unto the deepe, eve-
rie element a messenger of death;
The fire flaming, the earth smok-
ing, the ayre storming, the water
raging; as if all the foundations
of the earth had beene out of
course. The enveloped clouds
descended round about us in
shouts terrible to each beholder
into the water, the water ascend-
ed into the clouds, and as a weaker
vessell yeelded to their violence.
The fire burnt in the bowels of
the earth, and the earth uncapa-
ble of resistance sent forth flashes
and

and flames of fire and brimstone,
as if Hell had no other chimney
but *Strumbelo*, and the adjacent
mountaines to vent her smoke.
These things for commonnesse
and familiarity to some Marriners
the oftner they are seene the lesse
they are regarded. But some fresh-
water spectator beholding them
in their terrour, would think per-
haps as little of preaching in a
Church of *England*, as ever did
Jonah in the streets of *Ninive*,
when the sea was his death, the
fish was his death, the winde and
waves his death:

*Presentemque intentant omnia
mortem.*

Yet that God that set *Jonah* a
shore upon the borders and lists
of *Syriah*, hath brought us also
to the Haven where we would
be. *Oh that men would therefore
praise the Lord, and declare the
wonders*

*Strumbelo,
Ætna Vul-
cans tem-
ple, mount
Soma or
Vesuvia
puteoli all
burning
mountaines.*

*Virg. in
Luc.*

*wonders that he hath done for us
the children of men.*

These and all other dangers to
which Seamen are subject have
their end and use : For as the pen-
nance and mulct of *Demosthenes*
did serue to adorne the altars of
Iupiter : so the miseries and trou-
bles of such adventurers do work
together for the best to them that
love God, and are called of his
purpose. Here's some honour to
adorne the altars of the God of
heaven. For as stormes do purge
the ayre above, so they do or
should purifie mens hearts below.
For now if ever the Marriners
will deprecate their Dieties, and
call upon *Jonah* to call upon his
God.

Now if ever the Disciples will
awake their Saviour with a *σῶσον ἡ-*
μᾶς ἀπὸ πολλῶν, *Master, save us, we*
perish. Now every *Turke* betakes
him

Ro. 8. 28.

Jon. 1. 5. 6.

Mat. 8. 26.

him to his sacrifice, every Christi-
an unto his prayers. Even such as
allow not or approve not of a Le-
tanic ashore would quickly learne
to say and pray, From lightening
and thunder from stormes and
tempests, from violence of winde
and waves: God Lord deliver us.

The soundest heart will disre-
lish this bitter Colloquintida,
and quake to be fed with this un-
savoury Hemlocke, though but
for a few dayes or houres, and af-
ter the stormes are once blowne
over will preferre the ease of a
Christian to the wealth of an A-
rab or savage Indian:

*Quid maris extremos Arabas
distantia & Indos.*

Horace in
los.

I, and conclude with Meander:
*Satius esse pauperem in terra vi-
vere, quam divitem mari se
committere:*

It's safer to live a poore man on
C shore,

shore, than a rich man at Sea.

Neither are we more subject to the violence of windes at sometimes then to variety at other: at night we sayle *Vento Iapige* with *Virgils* Westernne winde; ere midnight troubled with *Pauls* tempestuous *Euroclydon* which blew and blustered at midnight; ere morning, *Validus* iustaverit another in alto, turned with a Southerne and after that a Northerne gale, tis possible to see them and many more blow all at once according to the Poeticall description, where each strives to get the mastery: *Vna Eurusque Notusque ruunt, Creberque procellis Affricus, &c.*

Nor yet more troubled either with violence of winds or variety then a third time with want and scarcity. After heaven had seemed to frown and lower, she now doth

Aul. Gil.
li. 2 c. 24.

Act. 27. 14

Virg. Æn. 1

Virg.

doth laugh and smile at our former troubles and present helplesse. Now we have a breathing time, and our former sorrowes be becalm'd. It proves to many the increase of worse, who lye for want of winde in sight of their port but cannot come at it: Like *Moses* in the sight of *Canaan* but could not come neare it. The first makes them a trouble to themselves which is stormes of abundance; the last which is the calmes of want do make them a booty and purchase for roving and ranging Pirats, which is but the second part of Danger, at first proposed.

One wee is past, and now behold another wee is at hand: I two more woes doe follow it as one wave doth another.

If there were no more woes or danger in the Sea then the oppo-

1. Danger
of the ene
mie in the
Sea.

Revel. 9. 12

Sicut unda
impellitur
unda, Ov.

sition of our enemies, it were enough to make a voyage miserable: No day in the week, or scarce houre in the day, are we free from encounters or preparation to encounter with those *Turks*, Gods and our aduersaries; these venomous Cantharides do swarme in the Mediteranean and Adriaticke Seas.

*Sex quoti-
die millia
lampadum
ante Pseu-
doprophetā
Mahometi
Samulum,
&c. Petr.
Bess.
Mr. R;
Knowls in
his Turkish
History.*

Millions of Christian soules haue rued the terrour of those (worse then debauched *Saracins*) worshippers of the false Prophet *Mahomet*, borne in an unluckie houre, whose body hangs up in their *Sancta Sophia* or chiefe Church of the City of *Mecha*, with six thousand lamps alwayes burning before him.

These his followers and worshippers are and haue beene the rnine of many thousand Christians on Land by warre, on Sea by pyracie,

Neg-

*Neglecta solent incendia sumere
vires.*

As fires neglected gather strength, and make way for their owne fury: So doth their security giue advantage to our ruine and their cruelty. They have alreadie so long triumpht in mischiefe, that if we credit the annals or opinion of such who record it, they have got a greater part of Christendome than is left for to oppose them. Or if we beleeve but our owne experience and ordinarie probabilities, we may expect that ere long like *Aegon* the *Greekish* Pyrat they will set upon the Navy Royall of *Iupiter* himselfe.

God stirre up all Christian Princes to unity amongst themselves, and to unite their forces against this common enemy, herein would lye the safety of
C 3 their

Hist. de destruction. & ruine Troye

their owne Monarchies, and securitie of their owne Subjects: For now so many shippes, so many fights, and funerals both of men and losse of shippes if not overmatcht, so many squadrons, and fleets, so many scinds and furies armed to destruction. One halfe houre is the losse of many a Christians life and libertie. If they dye, their bodies want what yours enjoy, the charitable honour of a grave.

Propertius.

*Cuius honoratis ossa webuntur
aquis.*

Rev. 20. 13

Yet thats the least of sorrows: for the Sea shall give up her dead as well as the Land; The fish in the Sea as the wormes in the Land surrender all at the generall audit, if they live they live to libertie, and need the helpe of your prayers; or to slavery and thraldome, and need the assistance of your
purfes

purses to redeeme them from their worse then Ægyptian thraldome and servitude under *Pharaoh Neco* King of Ægypt.

Exod. 5.9.

Brethren, its one thing to speak of *Hanibal* at Rome, and another to meet him in the field: its one thing to speake of their miseries in England, another thing to be lyable to them, or behold them abroad; they are but shadows of compassion that are wrung from men that behold the miseries of slavery with other mens eyes, in comparison of what would be if you beheld them with your own; and saw either what they had which they would willingly want; or what they wanted which they would willingly enjoy.

Val. Max.

Suave mari magno, &c. saith the Poet, Its an excellent object to stand upon some Tower and behold a battell in the Sea betweene

Lucret.

two ships, or a shoare betweene two Armies; But farre from any thoughts of pleasure or content is it for such as grapple with their adversaries now upon such disadvantages as usually happen to such as go downe into the deep.

1. Sam. 17.
40.

Isa. 19. 2.

Sea-fights now are not as they were betweene the *Romans* and *Thracians*, where they did end their quarrels with Darts and javelins, or as betweene *David* and *Goliath* with slings and pibble stones; But with the roaring and rending Cannon, that except our ships and sides were vengeance prooffe of force there must be effusion of bloud, losse of ships, of men, their lives, their limbes, their liberties. There, Christian is forced to fight against Christian, as *Ægyptian* once did against *Ægyptian*.

He that is a bondslave against him that is a freeman, and those
of

Mat. 10. 36

of our owne nation and household
are forced to bee our worst ene-
mies. In these bitter and sad con-
flicts cyther with ships or Gal-
lies. How many poore and mise-
rable captives are there that cry
out unto their Country men, as
Lyncus the Prisoner of *Hercules*
did upon *Andromada*, seeing him
in another ship; *O Andromada,*
save thy friend Lyncus, else I
shall loose my liberty, and thou thy
friend. But alas 'tis worke enough
for us to save our selves, or if wee
could ouer-master our enemies,
yet our hands are manacled as
were the Israelites, that they
might not fight against the Moa-
bites, nor Ammonites, nor Edo-
mites. There's them that haue
payd too deare at home, for da-
mage done to their aduersaries
abroad.

H β. Tro.

Deur. 2. 5.

All euils of the Sea said one, is
lesse

Eccles. 6. 1.

Eccles. 10.
7.

Hist. Tro.

lesse than shipwracke, but this euill of slavery say I, is worse than that: and this euill haue I also seene under the Sunne, and to this one more, that Princes walke on foot, and vassals ride; the subiects and seruants of honourable and Christian Princes walke on foot, when such vassals are mounted upon the pampered and ietting Steeds of honour and ambition, and triumph in number and insolency.

This also would teach a man to preferre *Minerva* before *Mars*, and a certaine peace before a doubtfull victory.

No indifferent man but would choose to live with *Demp. Gorgon* in the Caves of *Arcadie*. and live the life of the strickest Anchorite, rather than to expose himselfe to these dangers, or if necessity of employment doe call him abroad,

abroad, he will learne the second clause of the Sea mans Letanie : *From Battell, Murther, and from sudden death, or lingering slavery; Good Lord deliver us.* Certainly, there is not ordinary probability of escape for ships of indifferent force or burthen, except they bee delivered by his hand of power if they fight, of Providence if they meet not with their enemies; for they are mighty, we are weak; they are light and nimble, when we are dull and slow : we are men of peace when they are men of warre. They are many, wee but few, how can they choose but winne, and we but lose the victory, unlesse that God did encourage us, and discourage them; that one might put a thousand, and ten thousand to flight.

Yet this is but the second stem of danger, our enemies at sea; the
third

Deut. 31.
30.

The third
dangers
Enemies
ashore
after our
arrivall.

third followes which is worse than both the other, that is our enemies on the land after our arrivall.

There is not more danger of our corporall enemies at sea, than of spirituall ashore. Fryers of all orders & disorders, Monks, Priests, Iesuites, Inquisitors, these sease upon many a reformed Protestant, as the ravenous Vulture doth upon the helplesse Chicken that's scattered from the wings of the Hennes protection, as the Wolfe upon the Lambe, or as the greedy and eager Hound upon the helplesse and breathlesse Hare.

Oh that God had as faithfull servants, as the Divell hath Clyents, who like their Lord & master goe seeking whom they may deuoure, Or that they were as sure Gods friends as they are his enemies. Their care and diligence

to

1 Pet. 5. 8.

to gaine a Profelyte is far greater than others to auoyd it : for how many men, traucellers by land, voyagers by Sea, after all other escapes, by their bad Pilotsage, come to make shipwracke both of faith and of a good conscience.

Mat. 23. 15

1 Tim. 1. 9.

*Cælum non animum mutant qui
trans mare currunt.*

Horat.

Such as desire to enioy the benefit of forraigne Countries, change not their minde, but their ayre, was once used as an ancient Adage. But now too many change their religion with their climate, and their God with both; yeelding to the subtile insinuations and serpentine perswasions of those crafty Politicians, Wolves in sheepes cloathing, who send many men home to their

Mat. 7. 5.

their native Country, laden with the vices, fashions, corruptions, and opinions of those Countries they have lived in, of those persons they have conuerſed with, of those arguments they haue diſcourſed of, who having loſt all ſhadowes of ſanctity, returne to their owne home like the weather-beaten Barke of *Athens*, with neuer a Planke of the ſame wood they were firſt made of. All principles of Religion & grounds of faith being quite obliterate and deſact, they ſtampt in a new mould, having not ſo much as the reliques of a reformed Chriſtian, or halfe lettered monuments of their former profeſſion; but like the Vane upon the Maſt, or Weather-cocke on the ſteeple, are turned about with the winde of every vaine doctrine.

Eph. 4. 14.

They wander ſo farre, till *Di-*
nab

not like they loose their spirituall chastity and virginity. Did they but with *Alexander*, change their habit onely in every Country, who when he was in *Persia*, was cloathed as a Persian; in *Parthia*, a Parthian; in *Greece*, a Grecian; we could and would allow them the liberty of the ancient Distick,

Si fueris Roma Romano vivito more,

Si fueris alibi vivito more loci.

But too many turne Romans in heart as well as in habit: and while they are in the high Priests Hall warming their hands, pretending to make themselves fit and serviceable agents for their King and Country, they then coole their hearts, and sucke in the filthy dregs of forraigne opinions,

split

Gen. 34.

2.
Quint.
Curtius.

Luke 22:
55.

2 Kin. 5. 18
Rom. 8. 4
2 King. 23.
13.

split their soules upon those shelves of error; enter into the house of *Rimmon*, bow and bend the knees of their deuotion and affection to *Baal*, runne after their new inuented Gods and Goddesses, as once offending *Salomon*, who bowed his knees to *Asherah*, the Goddess of the *Zidonians*, and ran after *Milcom* the abomination of the *Ammonites*.

Val. Max.
2 Tim. 4. 10
Luk. 22. 57.
They that
turne
Turkes.

Dixit se
nunquam

Worse than *Alexander* they change their habit, worse than *Scipio* and *Sertorius*, they counterfeit their religion: and which is worst of all, like *Peter* they deny, forswear, forsake their Saviour. There's some aliue yet to be happy if they could imitate him in his teares as in his apostasie, in the reluctancy of his sorrow, as in the precipitancy of his zeale, who like *Zeno* the Athenian Philosopher, pretend both happinesse and content

tent in their shipwracke, both of their faith and conscience; these are worthy of other mens teares, that have none of their owne to wash away their woes while they are not constrained, but content to dwell in *Mesech*, and to haue their habitations in the Tents of *Kedar*.

God perswade every such *Isa- pheth* to returne to the Tents of *Seu* from whence they are revolted.

Are *Abana* and *Pharphar*, Rivers of *Damascus*, better than *Jordan*? No, let the curse of your death-beds light upon mee, if I preferre not the streames of our *Jordan*, the free and liberall use of the Gospel, in peace and tranquillity, before the *Abana* or *Pharphar* of their religion or inquisition: and which is more, as *Gideon* said to the Ephramites, I preferre

D

the

*saliciori
venio novi-
gasse quam
cum navis
eius submer-
sa fuit quia
tempestas
ita sua
tranquilli-
tatis existet
causa. Plus
in L.a.*

*Pf. l. 12 c. 5.
Gen. 9. 27.*

2 King. 5. 8

Iudg 8. 2;

2 Sam 23^d
15.

the gleanings of our Ephraim, before the vintage of their *Abiezar*, and far before it too, as *Vlysses* did preferre the smoake of *Ithaca*, before the immortality of the Gods: often wishing for the enjoyment of this our native freedome, with as great a desire as ever *David* could wish for to drinke of the waters of the Well of *Bethlem*. *Oh that one would giue me to drink of the waters, &c.* And heartily saluting the sight of our English ground with as much ioy as *Achates* and his confederates did their Italian

Virg.

———*Humilemque videmus
Italiam, Italiam primus concla-
mat Achates
Italiam Lato socij clamore salu-
ant.*

He that hath escape these triple
and

and triple crowne dangers of the
Sea, enemies in the Sea, enemies
a shore, must needs bee glad,
*because hee is at rest, and brought
to the haven where hee would bee,
Ec.*

Text.

I and my floating Parishioners
are not now to learne experience
in any or all of these three dan-
gers, yet the stormes of our Sea
are blowne over, the danger of
our enemy is already past, the
share of the cunning Fowlers,
who catch nothing but blinde
Bats and Owles, is also broken,
and we are deliverd, and brought
to the haven where we would be:
Now wee live to praise our God
for his goodnesse, and to declare
his wonders to the children of
men. And in doing both to pay
our vowes of thankfulness in the
midst of our Ierusalem, in the
midst of thy Church and congre-

Pl. 34.7.

Pl. 116.16.

Gen. 19. 20

The mercies that
provoke us
to thank-
fulnesse.

gation which stands as in the midst of Sion; of which I have often said and prayd as *Lot* did of *Zoar*; *Oh let my soule escape thither; Is it not a little one and my soule shall live?*

But so much of our danger that must bring us to awfulness; now followes the mercy that must bring us to thankfulness.

After the stormes of displeasure, succede the calmes of mercy, the smooth issue of rough progenitors. For a moment doth hee hide his face from us, but with everlasting mercy hee doth embrace us.

Looke we to the present Text, it reduces Gods mercy to two heads, that like *Tanais* and *Volga*, water the residue of our meditations; *He makes the stormes to cease, and bringeth them to the haven where they would be;* two favours that

that include all other favours in them.

If brevity may bee any whetstone to sharpen your attention, or as holy water to sprinkle on your face and awaken your devotion, I'll put them both in one, and exemplifie both these mercies to us, by examples and ample testifications of his mercyes to others in the like miseries, which are the best expreſſion of our owne sorrows, or his favours.

Have you read of *Noah* floating in his Arke without thought or feare of danger, when heauen and earth, the Sea and all that therein is, was in an uprore, when thousands perished in that common inundation of euils. The case was ours, the mercy Gods, that wee also were deliuered from those surges wherein many perish, and are brought to

Gen 7.17.

Gen. 7.21.

the Ararat of our desires, to the haven where we would be: *O that men would, &c.*

Exod. 2. 3.

Have you read of *Moses*, crawling and sprawling in his Arke and Barke of Bul-rushes, when the waves could not drowne him, nor Egyptian damage him. We have beene as helpelesse as *Moses*, and God as mercifull to us as unto him: he was to us instead of *Pharaohs* daughter, ready to challenge our custody and protection. For by his mercy wee are brought to the haven where wee would be: *O that men, &c.*

Exod. 2. 5.
6.

Exod. 14.
22. & 28.

Have you read of *Israels* safe convoy through those seas wherein thousands after perished; the case is yet ours, wee have past those seas that cost many thousands both life and liberty, and are brought in safety to the Canaan of felicity, to the haven where

where we would be: He was our Pillar and Clond: *O that men would therefore, &c.*

Have you read of *Daniels* security amongst those Lyons that afterward devoured his accusers, their wives and children; we have beene also even in the jawes of those Lyons that have devoured many, yet are we not delivered as a prey unto their teeth. But by the honourable convoy of his mercy, by the hand of his clemency, are wee brought to the haven where we would be. *Oh that men would therefore, &c.*

Have you heard and read of *Jonah* embarked, enwombed, and entombed in the entrals of that great *Leviathan*, yet blessed with protection; Even wee also have had the like menaces of windes and waves, stormes and tempests, to make us fit morsels for those li-

Dan. 6. 23.
24.

Turks.
Psal. 57. 4.
Psal. 3. 7.

Jonah 1.
17.

Jonah 2. 10

Mar. 8. 33.
24.Toto sonue-
runt: aibere
n mbi. Vir.

ving mountaines whose entrals
and gorges would soone consume
us to a gelly. But the mercies of
the God of *Jonah* are not yet di-
minished, for he hath brought us
to the haven where we would be.
Oh, &c.

Lastly, have you heard both
of sinners and Saviour both in
one ship, covered with waves, tof-
sed with tempests; he asleep, they
awake; they fearefull, he power-
full; they as sufferers, he as a com-
mander both of them, and what
they feared. The case was ours,
we have beene though not in *ea-*
dem nave, in the same ship, yet in
eodem pradicamento, in the same
predicament. And when we cride
in our distresse, he heard us, when
we went to awake him, he arose
and calm'd the waves, stilled the
windes, stayed the spouts, repel-
led the guffs, rebuk't the stormes.

And

And by his mercy are we brought
to the Haven where wee would
be. *Oh that men would therefore,*
&c.

He that neither slumbereth nor
sleepeth was our aide and helper,
or if he have seem'd to sleepe, tis
as he expounds himselfe, *Cant. 5.*
I sleepe, but mine heart waketh:
He seemes to use sleepe but his
heart waketh, and himselfe is vi-
gilant for our protection.

Cant. 5. 2.

Once indeed aboue all other
times he seem'd to us to sleep our
a miserable and fearfull storme, as
if he had forsaken us, as once his
Father had forsaken him, tis wor-
thy the file and records of eterni-
tie; In *Genoa* the eight of Ianua-
rie last was such a storme and tem-
pest as caused the Inhabitants to
rake up the urnes and bring forth
the ashes of the deceased Saint
John Baptist, as a propitiatory sa-
crifice

Mat. 27. 46
In the
mould of
Genoa.

crifice to calme the raging Sea, I neither beleeve that they are, or that they are of some vertue, or that they have them if they were; yet there all the he Saints and she Saints, Angels, Lords, and Ladies of Heaven were sued unto, for mercy and deliverance.

Mat. 8. 27.

In this never to bee forgotten misery we cryed unto the Lord our God, who seemed to sleepe and he awakened, and both the windes and sea they did obey him. *De profundis clamavi*, out of the depth did I cry unto the Lord. *Abyssus abyssum invocat*, One depth calls on another, a depth of our misery caused for a depth of his mercy: he did neglect us but for a while for the greater manifestation of his mercie, and increase of our services. *Oh that men would, &c. Moses, Aaron, and Samuel, Noah, Daniel,*

Psal. 99. 6.

niel, and *Iob*, those spirituall Courtiers and favourites of the King of heaven in their distresses cried unto the Lord and hee heard them, and delivered them, and his mercies are renewed to us everie morning, and his compassions faile not. He will have us know that when sinners bow their hearts, he will bow and bend his cares to their prayers and supplications And that he desires not the death of a sinner, but rather, &c. As I live, saith God the Father, as I dye, saith God the Sonne, I desire not nor delight not in the death of sinners, no he is proner to mercy then to judgement. He was longer in destroying one Citie, I, in threatning to destroy it, than in building of the whole world. Fortie dayes and *Ninive* shall be destroyed, sixe dayes and the whole world was made

Lam. 3. 22.
Psal. 86. 1.

Jonah 3. 4.
Exod. 10.
11.

made, the heaven, earth, the sea, and all that therein is.

Psal. 30. 5.
Psal. 136. 1.

3 General,
Duties to
draw us to
obedience.

Well may he forget to be angry with us, for the stormes of his anger endure but for a moment; but he can never forget to be mercifull, for the calmes of his mercy endures for ever. So much for the two generals, *viz.* the Dangers that provoke us to awfulnessse; the Mercies that move us to thankfulnesse: the third follows, which is duties to prouoke us to obedience. And this obedience must reflect backe againe, and be scene and shewed in the performance of a double dutie, *viz.* The publication of his praises, and proclamation of his wonders. *Ob that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.*

Text.

This is all the Text will enjoin
or

or the Prophet looke for, or the God of Text and Prophet require after the receipt of his mercies, to yeeld unto him his tribute of praises. Tis as much as he doth aske, tis as little as we can give; tis his due and our duty. Of both which a word or two, and there cannot much more remaine. Hitherto we haue but numbred the turrets and bulwarks of this text, as *David* wisht the spectators of *Sion*, *Psalm* 48. and haue beene stayed in *Atrio templi*, in the porch entrance and body of the Text. Now suffer me to leade you by the hand into the sanctuary of *Sanctum sanctorum*, or holy of holies. He that will not lend an eare, deserues not that euery Angell should moue a wing, or descend the ladder, or looke out of the windows of heaven to assist him either in his wants or wishes.

The

Psalm 48. 1.

Gen. 28. 12

Psal. 50. 23

The first piece of our obligation consists in the publication of his praises, and to do this brings honour to God : *He that offereth me praise he honoureth me.* Psal. 50. 23. The second is the declaration of his wonders, and he that doth not this, draws a curse and propheticall anathema upon his owne head : which waits for such as regard not the worke of the Lord, nor the operation of his hands. *Psal. 28. 5. 6. Oh that men would therefore praise the Lord for his goodnesse, and declare, &c.*

Those that have beene most deeply interest in humane miseries, and the receipt of divine favours are called here to the performance of these holy services: And they onely because there cannot be a greater argument of Gods praise and our duty then escape from danger and receipt of mercy.

mercy. This truth is firmly built upon the pillars of the Text.

The conquering *Romans* in all their honourable and glorious triumphs, suffered none to make any triumph, to erect any Trophies, or to enter into the Temple of honour, where were Crowns, Garlands, Palms, Lawrels, Robes, Rewards, Emblemes, but they must first passe the Temple of vertue, where were Swords, Iavelins, Targets, Lances, Helmets, and other instruments of warre, by which they must purchase their honour, and passe to their Temples: So reade we 2 *Tim.* 2 5. *Nemo coronabitur nisi qui Legitime certaverit.* Reade also our vision of that blessed Saint, who were those that were watching with crownes on their heads, Palmes in their hands, *Halleluiabs* in their tongues, adoration in their

His. Rom.

Ant. Gel.

Revel. 7.

their hearts, long white robes on their shoulders, emblemes both of honour and victory. *Hi sunt qui venerunt ex tribulatione,* These haue come out of tribulation, and have washed their robes in the bloud of the Lambe.

Rev. 7: 14.

They are fittest to be Heralds of divine praises, that haue beene the deepest interested in humane miseries.

Thus I haue long dranke of those waters that are more bitter than the waters of *Marah*, more venemous than the waters of *Nonacridis*, are fittest to receiue that double fauour that *Ascha* the wife of *Othniel* begged of *Culel*: The springs aboue, & the springs beneath, blessings from heauen, and blessings from earth. They can but relish our bread and *Mannah* of heauen, that haue long eaten and dranke such as *Ahab* threatned

Iosh. 19: 15

King 22

threatened to *Miraiab* the bread
of sorrow and water of affliction.

They are most glad when they
are brought to the haven, whose
soules have most melted, and
whose bodies have most suffered
in the deepe and dangerous wa-
ters.

They are fittest for the calmes
and favourable ayres of a merci-
full God, that have beene tost and
tumbled upon the surges and bil-
lows of a mercilesse ocean.

In vaine should the actors in
the Olympian games have pro-
fessed either their skill or abilities
if they had not sometimes retur-
ned like the sonnes of *Diagoras*
with an *Elean* palme and Gar-
land.

In vaine should we runne, if
we should not sometimes get the
Crowne.

In vaine should we wrestle, if

E not

1. King.
23. 17.

Psal. 107.
25.

Hor. of the
sonnes of
Dia:

*Sunt quos
Elea domū
reducet
palma co-
lestis.*

Thy sons
like hea-
venly
wights do
come with
an *Elean*
Garland
home.

1. Cor. 9.
24.

not sometimes get the mastery.

In vaine should wee bee cast downe into the deep, if not sometimes raised up againe to the heauen, and after long be brought to the haven where we would be. And in vaine should wee bee brought to the haven where we would be, if we should not praise the Lord for his goodnesse, or declare, &c.

Exod, 15, 1

When God mercifully delivered *Israel* from the hand of *Egypt* and *Egyptian* bondage, there followed a Song of praise, *Exod. 15.*

Luk, I. 68.

When Christ mercifully delivered his *Israel* from the *Egypt* of sin and iniquity, there followed a song of blessing; Blessed be the Lord. *Deborah* after her victory and *Siseraes* overthrow may not sleepe out such a favour, nor slumber out such a mercy. But *Debo-*

Judg. 5. 12.

rob

rah must awake, and *Barake* must arise to utter a song of triumph and victory, Awake, awake, *Deborah*. *Moses* himselfe after his conquest and *Amalecks* ruine, must write it in a booke for a memoriall, and rehearse it in the eares of *Iosuah*. Which he did and more, hee erects an Altar errowls the mercy thereon, offers it with thanks, hallowes it with sacrifice. This priestly Prophet and Propheticke King *David*, as he hath many Psalmes of prayer to expresse his misery; So hath he many of praise and thanksgiving for the receipt of mercy, witnessse those that he hath committed to the care of those chiefe Musicians, to *Ieduthun*, to *Gittith*, to *Neginoth*, to *Sheminth*, and many more. Besides these holy men of old neuer was there any age that wanted such as did yeeld ample

Exod. 17.
14.

*Caesar.**Antonius
Pius.
Traian.**Mat. 5. 16.**Val. Max.*

and large testimony of their praise and thankfulness, for the receipt of blessings and benefits. All *Caesars* actions ended in a triumph. *Antonius Pius* erects his Pillar, and *Traian* his, about which are engraven their victories and conquests: they both stand firme in *Rome* to this day. So should all men that God hath blessed with deliuerance and victory, erect some pillar of thankfull remembrance, and acknowledgement, that succeeding ages may be stirred up to leaue the like monuments of praise in the like deliuerances, and beholding our good works may glorifie our Father which is in heauen.

So was *Themistocles* animated the performance of many a noble action, by beholding the triumphs and trophies of *Miltiades*. And *Alexander* seeing the victories

victories and conquests of *Achilles* engraven on his Tombe, was stirred up and provoked to an honourable emulation of the like valour and magnanimitie. I, and *Cesar* when he saw the tombe of *Alexander* in the Temple of *Hercules* in *Spaine*, and about the walls of the Church the conquests of the world, he wept to thinke how little he had done, and how much *Alexander*. *In ea etate quam terrarum orbem subegisset*: It was worthy of *Cesars* teares to consider if he had done nothing in the time and age wherein *Alexander* had conquered the world.

Right even so may we (that will not be provoked by others patterns and examples, to a demonstration of our gratitude) be compelled to weepe with *Cesar*, while we see how the lives and

acts of meere moralists do shame us besides our owne.

None of us but have received favours of an higher nature than any of them. But alas, where are our erected pillars? where are our Hecatombes? where our holocausts? where the pyramides of our praises? where our smoking Altars? our burning Incense, our hallowed sacrifices, our holy services? Tell me who with *Laban* hath erected a *Jegar-sabadtha*, a Pillar of witness, betwene God and him, of Gods mercie, and his thankfulness? Who with *Jacob* hath built an Altar of acknowledgement, and entituled it, *El-elhoim Israel*? to shew that God is the God of Israel? Who with *Moses* hath registred the favours of his God and ruine of his enemies upon an Altar, and called the name of it *Iehovah Nissi*?
Who

Gen. 31.
47.

Gen. 33. 20
Exod 17.
14 15.

Who with *Jonah* disgorged out of the bowels of the deepe hath erected his pillars of praise? His one for *Jonahs* two, which yet stand firme on the confines of *Syriah*, and are called by the name of *Jonahs* Pillars, or neare the place where the Fish set *Jonah* ashore?

Who with the holy woman hath powred out the oyntment of her best praises upon the head of her Saviour? Or with the woman that Christ cured of her bloody issue, hath left a double monument one of her own miserie, another of her Saviours mercie, as we read she did in Ecclesiasticall Histories.

Who so is wise will ponder these things, and seeke to make some benefit by these examples which I lay before you, as *Jacob* laied his Rodde of greene poplar

Mat. 26: 7.

Ioseph. Eccl. Hist.

Psal. 107. ult.

Gen. 30.
37.

Exod. 25.9

Phil 4 8.

S. iv. R.
Hist.

before the sheepe of *Laban*, when he layed speckled Rods, they brought forth speckled Lambes, but when hee layed fairer and white rodde they brought forth faire and white lambes. I lay before you not speckled but fairer and candid examples, of which I say to you as *Moses* concerning the building of the Tabernacle, *Fac secundum hoc exemplar*. And as our Lord and Sauour to the questioning Lawyer, *Go thou and do so likewise*. Whatsoever things haue vertues, in others will be no lesse eminent in the imitators. Wherefore then whatsoever things are honest, iust, good, vertuous, laudable, that follow, they will carry away a blessing.

Shall the Iewes offer their children in sacrifice in imitation of *Abraham*? Or *Ageſilaus* King of *Sparta*, offer sacrifice in imitation

tion of *Agamemnon*, which was throwne off the Altar by the *Theban* Lords in *Aulis*: And shall not we be prouoked by better examples to imitation, of better actions?

God requires neither trophies nor triumphs, sacrifices nor burnt offerings of us though we receiue as great and greater mercies as our progenitors, who so testified their thankfulness. He askes no more of us but to be thankfull, and to praise the Lord for his goodnessse, &c.

Well said the seruants to the Prince and Peere of *Syriah*, to their Master *Naaman*, when they would prouoke him to follow the Prophets order and advise. If the Prophet had required some great thing of thee, wouldest thou not have done it? how much more, when he bids thee but wash and
be

2. King. 5.
13.

be cleane. So say I, if the Lord of Prophets should require some great things of you, would ye not do it? How much rather, when he bids you to wash your selues from the foule spots of unthankfulnesse and be cleane?

Should God raise a Subsidie, and challenge but what is his owne, and require of you that are Lords both of Sea and Land, to resigne your Lordships in the one, your interest in the other, your title to both: Of you Land-Lords to give up your rents and revenues. Of you rich men to give away your wealth, of you poore men to give away your almes, of you Officers, to give away your fees, of you Servants to give away your earnings, of you Marriners to give away your dear bought wages: I know that this would be *Durus Sermo*, a harsh and

and unreasonable request. But *quis requisivit?* who hath required those things at your hands? God hath not troubled you with sacrifices, nor wearied you with offerings; no, the God of heaven hath another request unto you, which you may not, you must not deny him; and Saint *Paul* in Gods name, and I in Saint *Pauls* name, Beseech you Brethren by the mercies of God, that ye present your selves soules and bodies as a holy, living, and acceptable sacrifice unto God, for although the other were an unreasonable, yet this is but your reasonable service, *Rom.*

Mic. 6. 3.

Ro 12. 1.

12. 1.

Gaius Cotta that thankfull Roman, when hee would shew himselfe truly gratefull to the Senate, hee gave them his soule, and his reason was, *vita & mors iura naturae sunt*; Life and death are the rites

Plut. vit. Ro.

Psal. 41. 5.

Gen. 42.
20.Plut. in v.
Tb: f.

rites of nature. We cannot better
testifie our prayses and gratulati-
ons, than by giving our soules un-
to our Maker, whose they are by
creation and redemption, saying
with the Psalmist, *Into thy hands*
O Lord I commend my spirit, for
thou hast redeemed mee, O Lord,
thou God of truth. Ioseph charged
his brethren to bring with them
their little Brother *Benjamin*, else
they might all have beene left be-
hinde: So Christ our elder bro-
ther, chargeth us to bring with us
our little brother *Beniamin* of
thankfulnesse, else all other servi-
ces are of no value.

Ageus, the Father of *Theſeus*,
sent his sonne to grapple with the
Minotaure, and gave him one
sute of blacke sailes, and another
of white, to be hoysed onely and
worne in case he got the victory;
which though he had got, yet he
returnes

returnes home with the blacke
sayles he went out with, at sight of
which, his father threw himselfe
from the Sigean Promontory,
where he expected his sonnes ar-
rivall. In which history is lively
moralized the naturall disposi-
tions of too many, who like *These-*
us, the sonne of *Ethra* & *Ageus*,
after a happy voyage and prospe-
rous, doe returne with the blacke
sayles of ingratitude and unthank-
fulnesse, and hereby grieve the spi-
rit of their holy and heauenly Fa-
ther, by which they are sealed
unto the day of redemption :
whereas if they did hoyle the can-
did and white sayles of gratulation
and applause, they should rejoyce
both Angels and Cherubins that
sit upon the scaffold of heauen
expecting our victory and happy
arrivall.

Eph. 4.30.

Luk. 15.10.

Now that we may aright blesse
God

God for his mercyes, let us in praising of him, offer this foure-fold sacrifice. First, let us offer the sacrifice of charitable almes, as occasion is offered to us. *To doe good and distribute. forget not, for with such a sacrifice God is well pleased:* I, hereby wee shall make our selues Creditors to God, and him a debtor to us. For hee that giueth unto the poore, lendeth to the Lord: he that putteth his money into the banke of heauen, shall make plentifull returne in this world, an hundred fold, and in the world to come, life everlasting. Secondly, offer to God the sacrifice of an humble penitence and contrition, *Psal. 51. 17. The sacrifice of God is a troubled spirit, a broken and a contrite heart, O Lord thou wilt not, thou canst not despise.* While your hearts are thinking of your sinnes, let your eyes

He. 13. 16.

Pro. 19. 17

Luk. 18. 30

Psal. 51. 17

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sinne

eyes be like the Pooles of *Heshbon* by *Bathrabim*, which were euer full of standing water, to wash away those foule spots, that sullage of *Adams* clay that rests within us. Thirdly, lets sacrifice our wils, and make a perfect and absolute resignation of them to the will of God, whether it be *pati-endo* or *faciendo*, by doing or suffering, by a patient sufferance of what he inflicts, by an obedient yeeldance to what he commands. In this we do no more then the Sonne of God and Saviour of the world, who subscribed to the will of his Father. *Not my will, but thy will be done.*

Cant. 7. 4.

Mat. 6. 10.

Fourthly and lastly, wee must sacrifice our finnes if ever wee meane to bring any honour to God by yeelding him his praise. This sinne offering or offering of sinne is equally necessarie with them

Mat. 5. 29.

them that went before. Even those that are as neare to us as *Isaac* was to *Abraham*, must be sacrificed: those that are as neare as our right eye or hand must be cut off, puld out and offered.

Gen. 21. 10

Sinne is an *Hagar* that must be thrust out of doores, else *Sarah* our conscience shall never be at rest and quiet.

1. Sam. 5. 4

1. King 5.
10.

Sinne is a *Dagon* whose necke must be broke upon the threshold of repentance. Sinne is a *Naaman* that must be washt in *Jordan* seven times in the vermillion streames of our Saviours sufferings, seventy times seven times.

Jonah. 1. 15.

Ge. 38. 15.

Sinne is a *Jonah* that must bee throwne ouer boord; if ever we meane that the tempests of vengeance shall cease, or be bettered by calmes of mercy. You that love your sinnes as *Judah* loved *Tamar*, to enjoy your pleasures

tures by them, as *Saul* loved *David*, to get honour by them, as *Jacob* loved *Laban*, to get wealth and riches by them: You must part with all, in all, or none at all. One legge in the stocks will hold fast the whole body: one sinne in the soule will hold fast both body and soule.

Ge. 30. 36.

In vaine shall you praise God for his goodnesse, if you displease him with the continuance and increase of sinne and wickednesse. To what purpose will you offer to sing Psalmes of praise and thanksgiuing, if the noyse of your sinnes drowne the noyse of your Psalmes, as Drummes in the sacrifice of *Molech* did drowne the cry of the burning and tormented Infants, or as the ringing of the Bells doth drowne the noyse of the clocke.

How dare ye professe a sub-
F jection.

Ecclef. 5. 1

jection and loyaltie to the King and Crowne of heauen, if we nourish sinne in our bosomes and hearts, a traytor both to him and us? Or offer the sacrifice of praise to please him, when we offer the sacrifice of fooles to prouoke him. This is the high way to enrage him, by whose power we are created, by whose providence we are preserved, to send worse judgments upon us then we have escaped.

Iud. 16. 19.

Iudg. 5. 26

Ion. 2. 1. 3.

Such as with *Sampson* will sleepe in sinne as in the lappe of *Dalilah*, let them beware their locks. Such as with *Siferab* will snort in this *Iael's* tent, let them beware their liues. If you will boyste sayle in all weathers, who can deplore your shipwracke? If you will runne from *Niniveh* to *Tarshish*, who will pittie you though you meet with a worse storme

storme in your teeth than what you seeke to avoid? So did *Polydamas* that sonne of *Antenor*, to auoid a storme, runne under a ruinous rocke that crusht him and killed him. So did the wife of *Lot* escape the vengeance of *Sodome*, yet continuing in her sinne procured a worse and more-peculiar, to be turned into a pillar of salt. And so shall all such as are not seasoned by her example, but will wilfully split themselues upon the Rocke of their owne sinnes, they are unworthy of my farther re-prooffe or your farther attention. Such as will avoid both the sinne and danger, must praise the Lord for his goodnesse; And such as will give unto their heavenly *Cæsar* his tributary due of praise must do it, by acknowledging him to bee a Lord: So said *Ieptha* to the men of *Gilead*, *If I fight for*

Dist. Tr.

Ge. 19. 26.

Mat. 22. 21

Iudg. 11. 9.

you against the children of Ammon, shall I not be your head? As I say to all of you, whose faces seeme to congratulate this day, whose attentions seeme to entertaine this doctrine; If he fight for us against our enemies, and deliuer us, shall not he be our Lord? Yes! Lets first acknowledge him, and secondly lets apply him, all the merits of his active and passive obedience must be laid claime to by a peculiar and particular application: so did Thomas, who seemed to haue engrossed him to himselfe, My Lord and my God. Thirdly, by obeying him as a Lord, in mercy for feare we finde him to be a Lord in justice, Those mine enemies that will not I shall rule over them, bring them hither that I may slay them: Its a fearfull thing to fall into the hands of the liuing Lord. Fourthly, lets praise him

Ioh. 10. 28

Lu. 19. 27.

Heb. 10. 31.

him as the onely Lord of heaven and earth without a riual. For his glory hee will not giue unto another, nor his praise to grauen Images.

God in the frontispiece of his royall Law provokes, perswades his people Israel to haue or serue no other Gods but him, because he, and no other God but he, had brought them out of the Land of Ægypt, out of the house of bondage. So let all such as the Lord hath redeemed out of the hands of the enemy, praise him alone as their soveraigne Lord. He that hath more than one God, or one Lord, hath neither God nor Lord.

Exod. 10.
1. 2.

Alexander told *Darius* King of *Persia*, offering to him halfe his kingdome that the Heaven had not two Sunnes, neither should the Earth have two soveraignes.

Quin. Cur.

Val. Max.

One *Alexander* was enough for a world, one *Phœnix* enough for an age: *Duos Alcibiades neque Attica neque Græcia tulit.* Nor *Greece* nor *Athens* brought forth two *Alcibiades*. *Sparta* brought not forth two *Lysanders*, nor the world two such Lords.

Let those fishermen that know no better sacrifice unto their nets, or *Neptune*, those husbandmen unto their dunghill, or to *Ceres* for their corne; others to *Bacchus* for their wines, to *Pallas* for their oyles, to *Apollo* for their wisdom, to *Minerva* for their peace: Let the *Turks* thank their *Mahomet* for protection; the *Persians* go to their god *Nergal* for defence; the *Hamathensians*, to *Asima* for strength; the *Babylonians* to *Succobenoth* for deliverance: For according to the number of their countries are the number

number of their gods. Let them and all *Atheists* go to their false and foolish Dieties; all *Papists* to their Saints; but let us go unto the Lord our God. *Oh that men would therefore praise the Lord.* Oh that they would either cease to be men, or being men, would never cease to praise the Lord. Or yet if our tongues could be weary of the publication of his praises, yet let them be employed in the proclamation of his wonders.

Text. And declare the wonders that he doeth for, &c.

We men are put upon the labour and taske of Angels. To publish his praises, and proclaim his wonders is the office and theame of the Hyerarchy of heaven, who are ever singing their divine Carols of praise, and rejoicing in the expression of his wonders. Had I the tongue of men

Psal. 106, 1

and Angels, you the eares and wings of Cherubins, wee could neither well enough nor soone enough extoll his praises, or expresse his wonders. Of both I may say as the Psalmist said before me; *Who can expresse the noble acts of the Lord, or shew forth all his praise?* Yet since the royall hand of heaven vouchsafe not onely to require, but requite our weake performances with acceptance; As we have begun with his praises, so let us go on a little also to declare the wonders that he doth for the children of men.

Dubartas.
1. day.
The
world's a
booke in
Folio writ-
ten all
with Gods
great
works in
letters ca-
pirall.

This world is a booke in Folio wherein are written the workes and wonders of Gods omnipotent hand, the acts and monuments of our maker and preserver in his owne proper characters; Not as Christ wrote when hee wrote in the dust that spirituall paradox

paradox, *Iob. 8. 8.* But as the Prophet *Ieremiah* speaks in another case, *Stylo ferreo in ungue Adamantino*: As with a penne of iron, and point of a diamond. Man is no other but a concise abridgement of this booke of the world, and an intire Index to shew and point out the capital observations of the voluminous and massie pile.

Ier. 17:1.

Would you see works of imitation, he turnes you to the leaues and pages of Gods sacred Oracle, the Conclave of holy Scripture. Would you see works of Admiration, no page in this booke of the world, no act in this great and high creation, but gives us occasion. I call you not to a tedious recapitulation of what I have spoken before in the expression of his wonders in the Sea, there are enough as yet remaine unrelated.

For

Num. 16.
32.

Iob 38. 11.

*B. Hall.

Psal 104. 6

For it is above all creatures wonderfull, whether in regard of the scituation of it which is above the Land, and roares and rageth as if it would swallow up the earth, as the earth did *Corah* and his rebellious traine. Yet he keeps it within his bounds with a *Huc usque*, or a *Ne plus ultra*, thus farre shalt thou go, and no farther. Or upon the nature of her ebbes and flows, her fuls and wanes, her spring and neape tides; It hath puzzled the wisest Moralist, *Q. Cur.* concludes onely that tis terrible,

Fluxus refluxus maris terrorem incutit.

Or upon the innumerable number of creatures that are within the bowels of that womb of moisture. There are those living and moving Ilands the Whales, that for greatnesse of body, infinicy of number, variety of forms, strangenesse

ness of shape, are above our apprehension or expression: These dance, rowle, and tumble upon her fearefull billows. Or upon the wonderfull art of Navigation and sayling, which now is grown so excellent and so common, that we cease to bestow more wonder on it. That the water, a creature of fidelity, should firmly beare up all vessels, from the shallop to the ship, from the smallest Caruel to the mightiest and greatest Carrack: and with the helpe of propitious and favourable windes, convey them from climate to climate, from *India* in the East, to *India* in the West, if it were to the Antipodes themselves, to the benefit and commodity of their far distant owners.

It's recorded to be the answer of a Traveller to one asking him what he had scene in his *Alexandrian*

an journey : Credite mihi fra-
tres, ego ibi faciem nullius vidi nisi
tantum Episcopi, &c. Beleeve me,
 brethren, I saw no face there, save
 the Bishops. So if I were in a few
 words to give an accurat and ex-
 act account of my two or three
 yeares absence, *Credite mihi fra-*
tres, &c. Beleeve me, brethren, I
 saw the face of none, save onely of
 him that is the Bishop of our
 soules; For his face and Image is
 upon all the works of his hands,
 by Sea or Land. That looke how
Phydias, the cunning Artificer,
 had so curiously engraven his pi-
 cture upon *Minervaes* shield, that
 none could look upon the shield,
 but he must looke upon the pi-
 cture of him that made it; for it
 could not be taken off without
 the ruine of the shield. Right even
 so (with reverence to the Maje-
 stie of heaven be it spoken) hath
 God

Didac. de la
 Vega, fol.

God, that great and cunning Artificer, of heaven engraved his picture upon all his workes, that none can looke beside it, nor beyond it, about it, or below it, all his workes do both spread his glory and proclaime his Dietie. Looke we upwards, *The heavens declare the glory of God, and the firmament sheweth his handy work.*

The heaven of heavens that rowls so gloriously both above our heads, & apprehensions, is the royall palace and place of his residence, there is the Chamber of his presence, *Psal. 123.* There the guard chamber of Angels, Archangels, and Cherubins, *Matt. 24. 36.* There the lodging Chambers and many mantions of those spirituall Courtiers, the glorified Saints; these do all declare the glory of God, and the firmament as an open Court or Hall for
all

Act. 7. 50.

all commers, doth shew his handy worke. It would puzzle a *Roman* Antiquary, or *Persian* Sophic, or the most curious indagator of Natures secrets, to shew the nature, number, order of the greater and lesser lights and lanterns of heaven, the Sun, Moone, Starres, Planets, windes, thunders, lightnings, Meteors, vapors, which do there attend the pleasure of the King of glory, and fulfill his words, *Psalm. 104. 8.* While I thinke, speake, or write of them, I must do it in the Prophets language, *Oh Lord how wonderfull art thou in all thy works, in wisdom hast thou made them all.* Or if we looke downe from heaven which is his throne, to earth which is his footstool: even there also do wee see the image of his goodnesse, For the earth is full of the goodnesse of the

the Lord, and so is the broad sea also. Here we behold him in his goodnesse and wisdom, making one Country the helper and mutuall supporter of each others welfare. He makes one the Granary to furnish her neighbours with corne, another the Armory to furnish the rest with weapons, another the Piscary to furnish the rest with fish: another the Treasury to furnish the rest with gold. As *Spaine* is famous for her Wines, *Calabria* and *Apulia* for their Oyles; *Sicilia* and *Turky* for their Corne; *Newfound land* for Fish; *Greece* for fruit; *Italy* for Armes; *Russia* for Furres; *Barbary* for Gold; *England* for all.

Those blessings that severally make other Countries happy, are conspired to meet in ours. Whether it be by the proper commodity of our owne native soyle, or
by

Psal. 137. 1

Lu. 19. 42.

Psal. 122. 7.

Isa. 25. 1.

by traffique and merchandize with others, or by both. He that travels farthest, may sit downe by the waters of *Babylon* and weepe, while hee remembreth this our matchlesse *Sion*. O *England*, say I, happy for peace, happy for tranquillity, happy for a generall conflux of all happinesse that can make either soule or body blessed; miserable only because she knows not her owne happinesse. *Oh that thou wouldest know in this thy day, the things that belong unto thy peace.* So should this peace rest long within thy walles, and plenteousnesse within thy Pallaces, and thou shouldest continue as thou art, the terror of thy foes, the glory of the world, the Mart of Nations. And thus while wee wonder or declare the wonders that God doth for the children of men, may we say with *Esay*, *Thou*

art

art my God and I will praise thee,
for thou hast done wonderfull
things. And with Moses, Who is a
God like unto our God, fearfull in
praises, doing wonders. And while
we meditate of the works them-
selves, let's reflect our contempla-
tive thoughts of Adoration upon
that great *Atlas* of heaven, that
supports them all with the two
shoulders of his power and pro-
vidence.

*Oh that men would therefore
praise the Lord for his goodnesse,
and declare the wonders that he
doth for the children of men.*

And now I have waded thro-
row the three generall parts of
the Text; thus much onely for
the literall signification: the tro-
pologicall is briefly this.

The Church of God is this
ship tossed upon the Ocean, tum-
bled upon the unconstant billows

G

of

Exod. 15.
11.

of this troublesomeworld; labouring with the boysterous windes of opposition, opposed with the enemies of Gods grace and her peace; packt and poasted from haven to haven, from countrey to countrey. Sometimes she is carried downe to the deepe and nethermost Hell, as in the times of *Nero, Maximilian, Domitian*, and other *Romane* Emperours, as also in the dayes of *Queene Mary in England*. Sometimes againe she is lifted up into the heaven, by an happy and blessed tranquillity, as in the daies and times wherein we live, and the Gospell flourisheth.

The holy Bible is her armorie and place of defence, and tis like the Tower of *David. Cant. 4. 4.* In which are weapons shields and targets, for a thousand, I, for ten thousand thousand valiant men.

The Law as her fore-castle to them

them that went before, wherein was placed the chafe-pieces and thundering Cannons of legall auſerities, diſcharged by her cunning mark-men the Prophets and Patriarks, againſt the bulwarks of hereſie, and Babels of ſinne in all ages. The Goſpell is now our armory and place of defence; and herein alſo are variety of weapons, which are not carnall but ſpirituell, and mighty through God to throw downe ſtrong holds, 2 Cor. 10. 4. 5. Here is the Helmet of ſalvation, the ſhield of faith, and Breſt plate of righteousneſſe, the Sword of the Spirit which is the Word of God. Eph. 6. 13. which will quench the fiery darts of the devill, that *like a roaring Lyon goes about ſeeking whom he may deuoure.*

In this ſhippe of our *English* Church ſits the ſoueraigne Majeſty

stie of our Lord and King as supream head and governour, his Nobles, Lords, Iudges, Councellors, as representative pieces of his owne Majestie, sit in the steere of estate, and to them is committed the helme of government.

His reverend Clergie of all degrees are each of them another *Palenurus*, or all Pilots guiding you in the right and perfect way, informing your judgements, reforming your lives according to the card and compasse of Gods holy Word.

The many promises of mercy, patternes of mercy, precepts of mercy, presidents of mercy, are as so many favourable gales and windes to further us till we come to the end of our faith, the salvation of our soules.

All men are embarked in this ship

ship of the Church, whose pretended voyage is to the Land of *Canaan*, but not all alike; Some as passengers receive neither wages nor content in this tedious and troublesome voyage, who desire a quicke and speedy passage thorow this Baca of feares, this Bochim of teares, and with Saint *Paul* to be dissolved and to be with Christ, which is best of all.

Others as Marriners in their owne proper element, know of no other happinesse, ayme at no other felicity, than what the sea of this world affordeth them. The longer they stay, the greater their pay: they have their portion here in this life, and in the other, they receive onely the wages which is due unto them; it were better they were without it; for the wages of sinne due to the servants of sinne, is death both of body and
G 3 soule,

soule, when the former receive onely the gift of God, which is eternall life. I had rather stand to his courtesie, than engage him to payment:

2. Cor. 5.
10.

Before we can arrive at our Canaan of felicity, our Port and haven of heaven, wee must all passe through the straits of the last judgement. For wee must all appeare before his iudgment seat, to stand to our triall at the universall inquisition, and then arrive at our desired haven, where for ever we shall spend our dayes in praying the Lord for his goodnesse, and in declaring his wonders to us the children of men.

Angels shall meet us with our Palmes, our Robes, our Crownes; Arch-angels with triumphs and Carols of Coelestiall blisse, and while we are thus singing of our praises to the King of glory,

glory, the whole host and Quire of heaven shall say, *Amen.*

But so much for the literall and historickall meaning of the words. Pardon my willing errour of tediousnesse, Polulogie is the common fault of travellers, my desire was this day to pay my vows, where I am most obliged, and to whom, and before whom; and to erect this Sermon as a Pillar of thankfulnessse, and an Altar of praise, that like the Prayers and Almes of *Cornelius*, might reach up to heaven. I should besorry it should proove a *Babel* to breede confusion eyther in your patience or your memory.

About this pillar are written these three things; Dangers, to draw us to awfulness; Mercies, to draw us to thankfulnessse; Duties, to draw us to obedience. And but three, as being most portable

for your memory, easie for your judgement, ready for your use. Neyther is this Pillar of Prayle dedicated as was that Athenian Altar, *Acts* 17. 23. with this inscription, *Ignoto Deo*, to an unknowne God or Lord, but to a Lord of mercy, wisdom and power, who knowes best, when, where, and how, to succour and relieve us. Let this serve both for present use, and future memory. Thus if wee blesse God, hee will blesse us. Blessed therefore be the Lord God of Israel, for hee hath visited and redeemed us his people.

Let them whom the Lord hath redeemed from the hand of the enemy, praise the Lord: Let them that are daily Spectators of his wonders in the deepe, praise the Lord, when they are brought to the haven where they would be.
Let

Let the house of *Israel*, and the house of *Aaron* accord in these holy and religious services to publish his prayles. And what ever others doe or doe not; *My soule praise thou the Lord, and forget not all his benefits, which saveth thy life from destruction, and crowneth thee with mercy and loving kindnesse.*

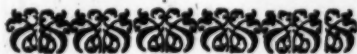
The Lords holy name be blessed and praised from the rising of the Sunne, to the going downe of the same, and let all the people present say, *Amen.*

So be it.

FINIS.

Errata.

Pag. 4. lin. 24. reade left. 5. 16. Countries.
7. 20. praise and thankfulness. 8. 21. my first.
9. 2. what. 11. 4. and, ibid. 6. aires. 12. 3. if.
13. 10. after danger, reade, *Scilla* and *Gharib-*
dis little injured by the Poets, in expressi-
on of it's danger. 14. 17. spouts, 16. 15. so
should they. 35. 10. the seas; ibid. 24. this.
41. 10. us to. 42. 3. such. ibid. 5. their, ibid. 18.
called. 45. 17. the. 47. 19. the. ibid. 21. walk-
ing. 48. 12. Those that. ibid. 18. Caleb, ibid.
23. best relish the. 50. 5. both. 53. 15. that.
55. 7. at, 56. 15. becne vertuous.



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